The Jews, since their emancipation, have given up their own language or dialect, and adopted the language of their neighbours in all the countries of Western and Central Europe, and to some extent also in Eastern Europe and the Near East; similarly the Jewish immigrants in overseas countries. The number of those counted as Jews by nationality, either because they register as such, or because they speak Yiddish (or Spanish in the Near East), now amounts to about 8 millions—4^ in Eastern Europe, 2 in the Balkans (chiefly in Eoumania) and the Near East, and 11 in the United States and other overseas countries. But not all the remaining 8 millions professing the Jewish religion are full members of non-Jewish national groups. More than half of them are still in a state of transition, uneasily balanced between the community of the Jewish people and that of the country which they inhabit. A growth of anti-Semitism intensifies their Jewish consciousness, while a decline strengthens their local associations at the expense of their Jewish connexion. Complete dissociation from Jewry and assimilation to another national group occurs only where Jews have, for generations, been separated from Jewish tradition and culture, and where they enjoy full legal and social equality.

A distinct language is important, but not indispensable in the formation of a national community. In some Moham-

medan countries (Morocco, Tunis, Tripoli, Iraq, Persia, etc.) the Jews speak the vernacular—Arabic or Persian—but, differing in religion, historic antecedents, tradition, and literature, they are considered a separate nationality; though, in fact, as the cultural life of those countries is dominated by religion, that difference alone would suffice to separate them from their neighbours.[1]

[1] There is in London an "Association of Christian Hebrews" composed of converted Jews who have become Christian missionaries. In spite of their conversion, they assert their unbroken unity with the Jewish people. In 1933 they acquired land in Southern Palestine with a view to settling there baptized Jews in agriculture.